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DEC. 15, 1977 BI-WEEKLY URDU-ENGLISH NEWSPAPER TO SERVE THE PAKISTANI COMMUNITY ABROAD Vol. 6 No. 19

WALI KHAN Released

Nusrat Bhutto Lodges Another Appeal Against Husband's Detention.

KARACHI: Wali Khan, leader of the banned National Awami Party made his first appearance in the

Sind High Court in his appeal against detention. A large crowd of his supporters greeted him as he entered the court room.

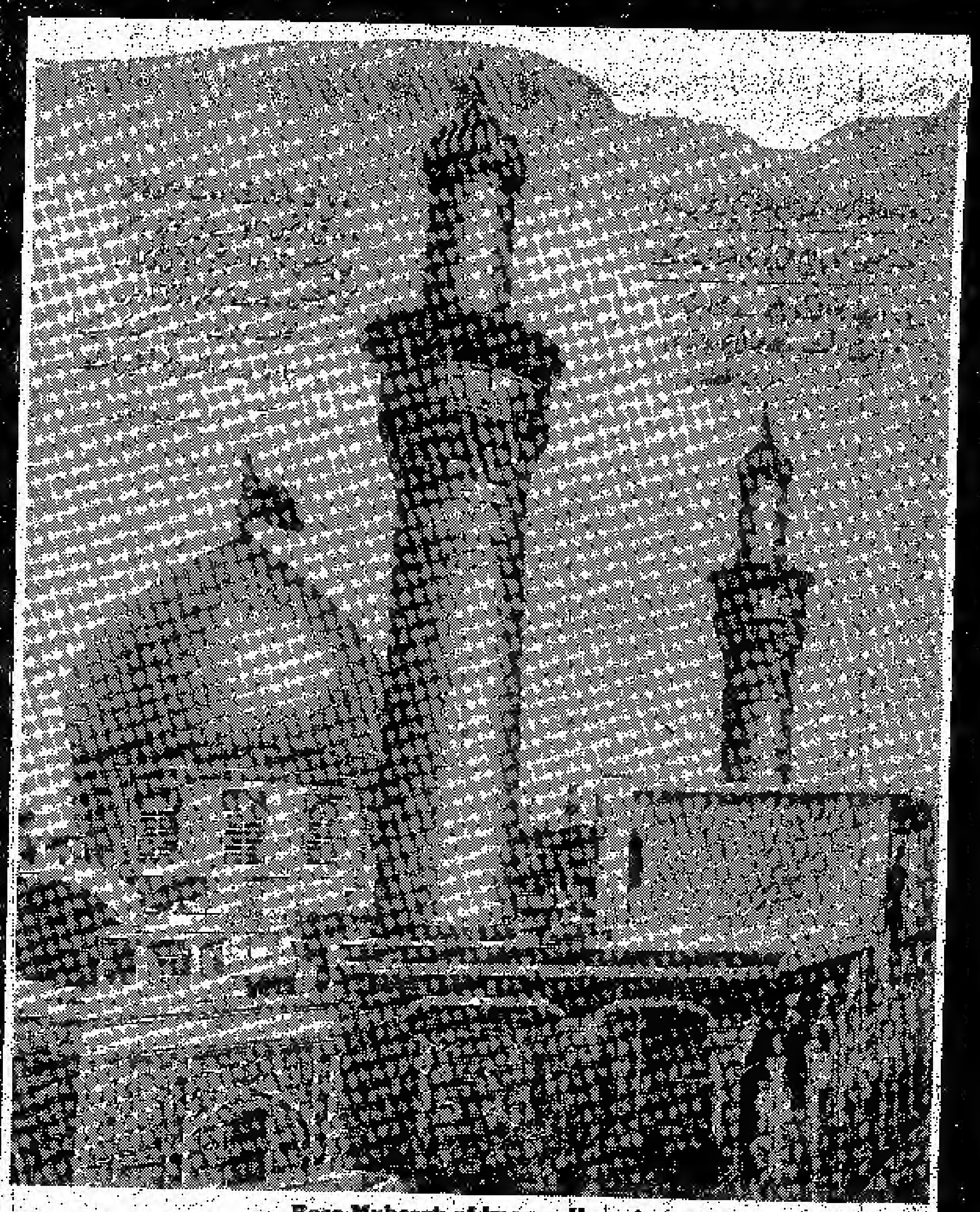
In his first address since detention, Wali Khan lashed out at Bhutto and accused the former prime minister of having plotted the breakup of Pakistan. Wali Khan said, "Bhutto had to breakup Pakistan to become prime minister or would have been the opposition leader."

By a remarkable coincidence, Nusrat Bhutto also lodged an appeal in Sind High Court against the detention of her husband and Pirzada. Earlier, the Supreme court had turned down her appeal and upheld the imposition of martial law under the "law of necessity."

JOURNALISTS STRIKE

In other developments, twenty-one journalists were arrested in Karachi on a charge of attempted suicide when they went on strike pressing for their demand. The journalists had, on Nov. 28, carried out a strike against the banning of "Musawat," a newspaper owned by the Bhutto family and carrying on propaganda on their behalf.

According to reports from Pakistan, it was stated that Wali Khan had been released on bail and that his case would soon be transferred to a civilian court.

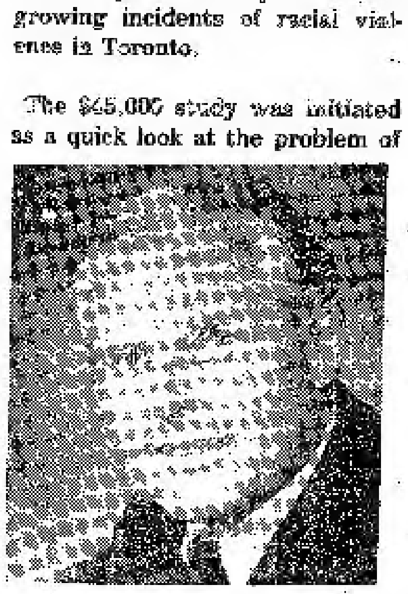


Roza Mubarek of Imaam Hussain

"Now Is Not Too Late" — Pitman

Walter Pitman, the one man task force set up by Metro Chairman Paul Godfrey presented his report last week. In this voluminous document, Pitman requested briefs from almost all Community organizations, Community representatives and concerned citizens and compiled his report on the growing incidents of racial violence in Toronto.

The $45,000 study was initiated as a quick look at the problem of



racism prevelant in Metro Toronto The report highlights typical problems, both from the victim and assailant's point of view and make several recommendations, most of them aimed at training Metro police force in being more responsive to the needs of the minority communities.

The report further suggests that the study should be an on-going process and that not only must short-term problems be tackled but the educational process itself must be studied and streamlined in order to correct the distortions of minorities being perpetrated by the system.

Mass-media also came in for criticism—particularly in its emphasis on sensationalism without any regard to its impact on the thinking of society at large. Similarly mass-media advertising was found wanting in its policy of projecting a correct image of

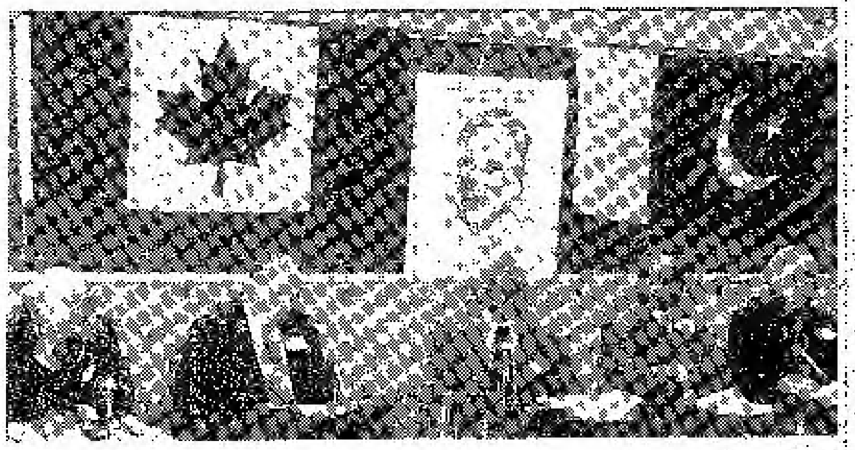
contd. on page 6

COMMUNITY NEWS

Ottawa Pays Rich Tribute to Iqbal

OTTAWA—A two-day symposium at University of Ottawa under the auspices of Canada-Pakistan Association of Ottawa and Hull paid rich tribute to the poet-philosopher Allawa Iqbal on the hundredth anniversary of his birth. The symposium started with a "Mixer" on the evening of Dec. 2, 77 in which an exhibition of books on Iqbal, and his photographs were on display. Guests invited from across Canada and the States mingled with hosts for the evening.

The main event was the day-long seminar next day on Saturday Dec. 3 in which papers on Iqbal were presented by the Iranian Ambassador Dr. Reza, Prof. Adams of McGill University, Dr. Sheila Douohough's paper read by Dr. Slater of Carleton University, Kabin Qureshi from Toronto, Pakistan's Ambassador Afzal Iqbal, Prof. Zia Qawi of Sudbury, Prof. Hafiz Malik and Prof. Afaaq Hyder.



Morning session speakers from left, Dr. A. Iqbal, Ambassador of Pakistan, Dr. Charles Adam, Dr. F. Reza Ambassador of Iran, Mr. M.H.H. Qureshi and Prof. P. Slater. Qureshi

The session were reasonably well attended, particularly by members of the University and other non-Pakistani residents.

In the evening a lively "Mushaira" session attracted over 300 people onto the 7th floor of Colonel By Building where apart from a few "self-styled-poets," the session was generally good and humorous. Comments from the floor, in the best tradition of "Mushairas" were witty and quick, so were the poets' replies except for the self-styled poets who sought refuge behind the organizers' authority to stifle comments.

Mushaira—Picture shows from extreme left Dr. A. Iqbal and H.E. Mehboole Ahmad Ambassador of India, Zia Qavi, Manfour Rehman, and Mr. Shaheen can also be seen.

On the whole, organizers deserve Congratulations for such a wonderful programme to pay tribute to Iqbal and familiarize people with the works of Iqbal in Canada.

ATTEMPTING TO UNITE

Iqbal Symposium was used as a pretext for gathering concerned Pakistanis from all across Canada to endeavour to create a federation of Pakistani-Canadians from across Canada voted for the formation of a Steering Committee to work out proposals for the creation of such a federation. The following persons were elected to the Steering Committee which was asked to come up with its proposals by May/June 1978 and aim for a possible national convention in the fall of 1978.

SULTAN AKHTAR (Ottawa) Chairman; YAWAR BUKHARI (Vancouver) Vice Chairman; SYEDUDDIN (Toronto) Secretary I; DR. KHALIL AHMED (Atlantic provinces) Secretary II; KHURSHID ALAN (Torono) Treasurer.

REGIONAL REPRESENTATIVES: DR. KHALIFA MARITIMES; MAJID CHAUDHRY, Quebec; HYDER KHAN, Ontario; ATIQ UL GHANI, Prairies; IQBAL SHAMS, Pacific Provinces.

The meeting was "guided" by Dr. Richard Young from the Directorate of Multiculturalism following some initial confusion regarding the direction and foremat of the meeting. Dr. Young was unanimously elected to conduct the session.

NEW YORK

Mr. A.K. Brohi Addresses Pakistani Community

M.A. Bhatti
Correspondent New York.

A large gathering of Pakistani's from tri-state area of New York-New Jersy-Connecticut were among the listners of Mr. A.K. Brohi, a world renowned lawyer and scholar of Islam.

Mr. Brohi who is heading the Pakistani delegation at the U.N. was given a very warm welcome by members of Pakistan Student Association of America and other recipient of the meeting.

Dr. Ishaq Zafar President P.S.A. welcomed the chief guest and read a brief report on the activities of the association during the year 1977. Dr. Zafar conveyed the gratitudes of Pak community to Mr. Brohi for his service to Islam, democracy and fundamental rights in Pakistan.

During his two hours speech Mr. Brohi outlined historical background and two main events of Pakistan's creation; i.e. Islam as a functional aspect and contribution of Islam in release and redemption of man. He further emphasised the principle of indignition of mankind, inheretance of common traditional integration since Bani Israel, Hindu doctrine and class systems in different faiths. "In Islam, mark of excellance is a participation in common belief in divine souls, formation of shoulder to shoulder and state of inwardness (Taqwa). One who has taqwa in Islam is nearest to Allah," he said.

Mr. Brohi defined the terms Taqwa, Muttaqi and transformation of muslims into one idea of conformity. "Pakistan can be tested on the touch-stone of Islam. There is no limitations of provincial boundaries. Pakistan was created on the norms of Islam 30 years ago and it is sad that the commitments were not fulfilled. We shouldn't be disheartened but keep on struggling", he declared.

Baba Guru Nanaks Birthday Celebrated

Baba Guru Nanak's birthday celebrations were marked by the sikh religious festivities and prayers. Among the participants were Yogi Harbhajan Singh, head of Sikh Movement in America, Dr. Tarlochan Singh and Sardar Sukhjinder Singh Education minister Punjab, India. It was a colourful ceremony with sikh believers in their traditional style. Yogi sahib also mentioned the hospitality of Pakistani's during his recent visit to Nankana Sahib.

Chicago

New dates for the conference

Several letters were received here from outside Chicago from potential participants of the National Conference on Muslim Community Development, suggesting that more time be allowed for conference planning. The conference Arrangements Committee also faced acute difficulty in arranging the conference on New Year's weekend. In response to all this, the conference Steering Committee decided to hold the conference in March, 1978 on the Easter weekend (Mar. 24-26).

This additional time for planning is being appreciated by all the conference planners as a bonus to further expand the planning scope and details. Several letters received from outside gave definite indications that Muslims throughout the United States and Canada feel the need, importance and timeliness of such a conference. While encouraged by such a response, the organizers of the conference have grown doubly conscious of the importance of making it productive and worthy of the time to be given by all the participents.

Downtown Islamic Centre is a Busy Place

The Downtown Islamic Centre at 68 East Adams, suite 403, is bustling with activities by the grace of Allah.

This centre, as may be recalled from announcements in past issued of THE MESSAGE was established two months ago in affiliation with MCC. The center has been decorated with prayer rugs and other necessities. Three to four prayers are being offered there in congregation. Zuhr at 12 and 12:20 p.m., Asr at 3:00 p.m. Maghrib at 4:30 and 5:00 p.m. and sometimes Isha at a convenient time. Salat al-Juma is offered at 12:10 p.m. Muslims downtown for business or shopping are discovering that it is a convenient place for salat.

A library has already been started at the centre with approximately 50 Islamic books. Other activities in active consideration are classes for Arabic, Tajweed and Tafseer. For further information, please call the MCC Religious Affairs Committee Chairman, Br. Yakub Patel at 629-1074.

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A Special Interview With Asghar Khan

By A Special Crescent Correspondent

[This interview was conducted for Crescent International by Mr. Arif Khan at the residence of Ret'd. Air Marshal Asghar Khan in Abbot Abad.]

CRESCENT: What do you think is the most serious problem facing Pakistan today?

ASGHAR KHAN: Poverty undoubtedly is the most serious problem facing our country today, like most countries in Asia.

CRESCENT: Is your party equipped to tackle this and other related problems in a reasonably short period of time?

A. KHAN: Yes I think we are as well prepared as any political party could be. We have some sixteen study groups working for the last five years on various problems in depth. And we have considerable talent in our party.

CRESCENT: What is your policy on foreign aid?

A. Khan: We are fundamentally against the idea of relying on foreign aid but unfortunately our economy has been wrecked over the last few years and we think that it would be difficult to do away with foreign aid immediately We will do our best to overcome this by hard work and intelligent planning.

CRESCENT: There is a rapid flight of skilled and semi-skilled people from Pakistan. Would it be your policy to prevent this?

A. KHAN: Pakistanis abroad are a major source of foreign exchange earning. It would neither be feasible nor desirable to stop the flow of people from Pakistan but we have to rationalize the situation so that the talent that we have does not go out unchecked. At present the situation has reached alarming proportions. We should be able to retain the talent at home by more intelligent planning and providing favourable conditions.

CRESCENT: Pakistanis abroad have aired the view that they should get some representation in the Pakistani parliament. How would you react to that?

A. KHAN: It is certainly an interesting idea though it hasn't been aired politically within the country. We would not be against the idea in principle provided a system could be devised to ascertain the views of overseas Pakistanis.

CRESCENT: Right from the start Pakistan has had the misfortune of not having an effective opposition thereby denying an essential ingradient of democracy. You yourself and many other political figures have suffered as a result of this. What assurances can you give us that you would not follow such a shortsighted policy if you come to power?

A. KHAN: Assurances have little meaning; the real guarantee is the awareness of the people. We have been through a massive people's movement and they are fully aware of their rights now. That is the best guarantee.

CRESCENT: Politicians in Pakistan have continuously talked about an Islamic system. Do you really have a blue-print or is it just another of those well-rehersed slogans?

A. KHAN: Pakistan was built on the principle that Muslims wanted an Islamic State. Our understanding of an Islamic Society is a progressive, dynamic and revolutionary society in which the government's machinery and country's resources are geared towards the well-being of the majority of our people who are poor.

CRESCENT: Are you in favour of separating the judiciary from the civil administration and if so in what time span?

A. KHAN: We want to do it rapidly. The interference of the administration in judicial affairs has been one of the basic weaknesses of the system, usurping individuals' rights. This process should not take more than a few months.

CRESCENT: Press freedom has been promised by successive governments but after a brief interlude, they have gone back on their promise and infact have intimidated those journalists who dared to write the truth. Can we hope for any departure from this tradition?

A. KHAN: You can certainly hope for a big departure from this tradition. We have been in the forefront of the people's movement for the last six years and suffered a great deal at the hands of Mr. Bhutto. We have stood for press freedom and we hope to live up to our public utterances. But once again the ultimate test is the awareness of the people and their desire to have a free society and free press.

CRESCENT: The previous government made big claims about their land reforms and free education at the primary level; what is the policy of your party on such matters?

A. KHAN: The land reforms claim by the previous government was complete farce; when the army took over on 5th July, there were people holding 60,000 acres of land! We however, would like to go down even lower than the ceiling established by the previous government (500 acres later reduced to 150 acres officially)

CRESCENT: Do you see any role, other than defending the borders, for the armed forces e.g. building roads, schools etc. in the rural areas?

A. KHAN: The primary task of the armed forces is the defence of the country. But in special circumstances they could be utilized for building roads, hospitals or schools, etc. The defence of the borders, however, must remain their top priority.

CRESCENT: Do you foresee any possibility in which the role of the military in the country's political affairs can be reduced or minimized? Exactly what relation do you see between the military and political authorities?

A. KHAN: The military has NO role in the politics of the country; their role is to defend the borders. Their present unfortunate involvement is because a party rigged the elections and then refused to relinquish power. The military's involvement is for a limited period and we hope that they will leave politics to the politicians, within this limited period.

CRESCENT: Pakistan's effort to acquire a nuclear reprocessing plant have aroused a great deal of controversy. What is your party's position on this?

A. KHAN: Pakistan's energy needs make it imperative that we acquire such a plant and our party is committed to such a procurement.

CRESCENT: Regionalism is a big problem in Pakistan. How would you overcome it?

A. KHAN: Regionalism is not a problem in Pakistan, for instance in the last struggle people of all provinces stood united and fought for democracy. It was only the senseless and thoughtless policies of the last government which gave this impression of regional differences.

CRESCENT: Finally are you planning a visit in the near future to Europe and North America to meet Pakistanis abroad?

A. KHAN: I will be delighted to come to North America and Europe but we have been so busy with two election Campaigns. I will be glad to do so at the first opportunity to meet and talk to Pakistanis aboard.

CRESCENT: Thank you.

Next Issue: An interview with Begum Nasim Wali Khan.

UN "Condemns" Israel

The General Assembly of the United Nations on November 26 condemned Israel's occupation of Arab territories. The Resolution, moved by the Third World, called for Israel to end the occupation of all the Arab territories that it has held since the 1967 war. It called for the resumption of the Geneva Middle East Conference with the participation of the Palestine Liberation Organisation. The vote to condemn Israel was 102 in favour to four against, with 29 abstentions. Voting against were the United States, Israel, Canada and El-Salvador, China did not participate in the vote. Most West European countries abstained.

When Israel was admitted as a member of the United Nations, in 1949, the General Assembly had called upon Israel to allow the uprooted Palestinians to return to their homes and to pay compensation for the properties of those who choose not to return. Neither Israel allowed the Palestinians to return nor it spoke of any compensation. The properties owned by the uprooted Palestinian nation was worth billions of dollars.

Since Israel's admission as a UN member, resolutions by the General Assembly were defied or ignored. And in the Security Council the vote of the United States protected Israel.

After the recent dramatic move of President Sadat, the Un's call for the Geneva Conference with PLO participation could have been accepted. The fact that Israel, along with the United States, voted against the UN Resolution shows that the desire to rob the legitimate rights of the Palestinians is still persisting in Israel and its patron.

Congratulations!

The Staff of CRESCENT INTERNATIONAL extends Warmest greetings to **Khalid Usman** on the occasion of his marriage. Mr. and Mrs. Usman are back in Canada (after their marriage in Peshawar) and living up with piles of snow.

Khalid Usman is the co-producer of TV programme **"Pakistan Show"** on McLean Hunter Cable.

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TOWARDS UNITY

Amidst a great deal of talk of about Canadian Unity following PQ's victory in Quebec in Nov. 76, there is need for another kind of unity also, if any meaningful contribution is to be made by ethnic groups. While the present debate appears to be confined to the two founding elements—French and English in the confederation, the third element also has important contribution to make. But this contribution can only materialize if the third element has unity within its own ranks. One such component of the third element, Pakistan-Canadians are a recent phenomenon and hence undergoing all the confusion and problems associated with new groups. To be sure there are numerous problems and few, if any, effective organizations to deal with them, and certainly nothing at the national or provincial levels.

At long last an initiation has been made to gather the diverse elements onto one platform and chalk out a programme for creating a federation of Pakistani-Canadians across Canada. Whether such an effort will succeed is too early to judge but some thought should be spared towards its merits.

Unity is a noble goal and every effort needs to be directed towards achieving it. Important as it is, there are certain fundamental steps that need to be taken to ensure that it does not prove temporary and therefore discouraging for others. Unity can never be imposed, it can only evolve, through the active participation of all its components; there must also be unity of purpose rather than convenience.

The delegates who met over the weekend Dec. 2-4, 1977 in Ottawa perhaps took the first step towards achieving that much cherished goal. Despite the fact that several provinces were not represented and further still, several important population centres were either unrepresented or under-represented, this should not discourage those who want to see an organization on the national level.

However, a certain degree of caution is necessary: a national body in any shape or form must not begin to compete with organizations at the provincial or local levels. Rather, a national body should reflect the aspirations of its components. For any lasting association, it is imperative that representatives elect at the grass roots level should become the founding members of such an organization. There is also need to bring in new faces and ideas so that the organization is vibrant and dynamic. Rotating the old-guards may satisfy the ego of some self-styled leaders, it will not bring the people of Pakistani origin in Canada any nearer to the solutions of their problems.

Over 75 per cent of Pakistani-Canadians reside in Toronto or within a 60-mile radius of it. This fact alone should place the problems faced by these people in a commanding position for immediate attention. Perhaps the problems will not wait for the creation of a national body to emerge; Pakistani-Canadians residing in these areas have to come to grips with this problem themselves.

Finally the Steering Committee that voted itself into office on Dec. 4, 77 should remember that it has a limited mandate according to its own objectives. If it cannot come up with concrete proposals within the period given to it, it will stand dissolved and the vast majority of Pakistani-Canadians will totally ignore or reject them as they are already doing with scores of other one-man organizations across Canada.

SAYINGS OF MUHAMMAD

PEACE BE UPON HIM

THE LAST PROPHET

TRUST IN GOD & ENDURANCE

Seventy thousand of my people will enter Paradise without being taken to account. They are those who do not use spells or take omens, but put their trust in their Lord.

*

The strong believer is better and dearer to God than the weak believer. In all that is good be eager for what benefits you, seek help in God, and do not be too weak to do so.

*

God's Messenger said he knew a verse which would suffice men if they would but apply it, "For him who fears God He will appoint a way out and He will give provision from an unimagined source."

*

Trust in God, but tie your camel.

*

Young man, if you are mindful of God He will be mindful of you, and if you are mindful of God you will find Him before you. When you ask for anything ask it from God, and if you seek help seek help in God. Know that if the people were to unite to do you some benefit they could benefit you only with what God had recorded for you, and that if they were to unite to do you some injury they could injure you only with what God had recorded for you. The pens are withdrawn and the pages are dry.

Letters to the editor

Postal Delays

Following is a copy of the letter sent to the Min. for Multiculturalism on behalf of Ethnic Press Assoc. of Ontario regarding Postal delays suffered by all Ethnic Newspapers. This problem is faced by all ethnic papers. Readers please note!

To The Min. of Multiculturalism,

Dear Mr. Minister:

With reference to the meeting in Ottawa with representatives of the Ethnic Press Association of Ontario last June, we are taking the liberty of submitting our complaints and suggestions concerning postal services and postal rates with regard to the Ethnic Press.

In spite of our frequent requests for an improvement in delivering ethnic language newspapers, the service has been generally very inadequate.

1. The newspapers are sometimes delivered with two to three weeks delay.

2. Many newspapers are returned after several days or weeks marked "moved". The truth is, however, that the subscriber did not move and has lived at the same address for several years.

3. The postage is excessively high for newspapers which are not business ventures, but serve the cultural and informative needs of a large segment of the Canadian population.

While we have no remedy of suggestions on how to speed up delivery, we would like to submit once more our respectful request for reducing the cost of postage by classifying the ethnic newspapers as community newspapers, which they in reality are, or at least allowing them regular newspaper mail rates.

Since the Ethnic Press has served and intends to serve the communities which make Canada a multicultural country, we wish to address to you, dear Mr. Minister, our respectful request to kindly give your consideration to the matters mentioned during our meeting with you in Ottawa and in this memorandum.

Respectfully yours,
Vladimir Mauko, President
Ethnic Press Association of Ont. &
Immediate Past President
Canada Ethnic Press Federation

Dear Sir:
RE: Un-Islamic Dress-Traditional

Why is it that in public and even, Allah forbid!, in mosque, many "respectable" Muslims here wear the bikini dress known as sari and choli when the latter is but an abbreviated almost backless affair, often semi-transparent?

Modesty, decency, and Muslim tradition apart, I think it would be difficult to find a more impractical, even physically dangerous, more uncomfortable, and for the vast majority, more unflattering outfit than the dress described above. A sari with ordinary full-length blouse, or in fact almost any other type of traditional dress of the Sub-continent is more pretty, practical and flattering, and modest. A shalwar kamis outfit in its various forms, including the Western one of a modest dress teamed with suitable pants, is ideal for almost all women of various ages, ethnic groups and figure types, and made in rich material or embroidered, is also very glamorous. It's also now enjoying the height of fashion in the Western World.

A woman in sari and choli is not fully covered to start; then, since the sari inevitably becomes disarranged with even the most accomplished wearer, a slight disarrangement in the draping becomes both ugly and embarassing (I hope!) and which happened recently in mosque here. This outfit is also very sexist and restrictive and takes a long time to put on. It's doubtful if it's even Indian let alone Muslim tradition, since it's never been Hindu or Sikh tradition for respectable women to be thus dressed in unrelated male company.

I would appeal to Muslim women to wear their saris with a nice modest blouse in public, and to keep their cholis for family gatherings, ladies' groups, and their husbands' admiration. Surely, even in these days, that's not too much to ask?

Yours very truly,
Rashida Main (Mrs.)
Scarboro.

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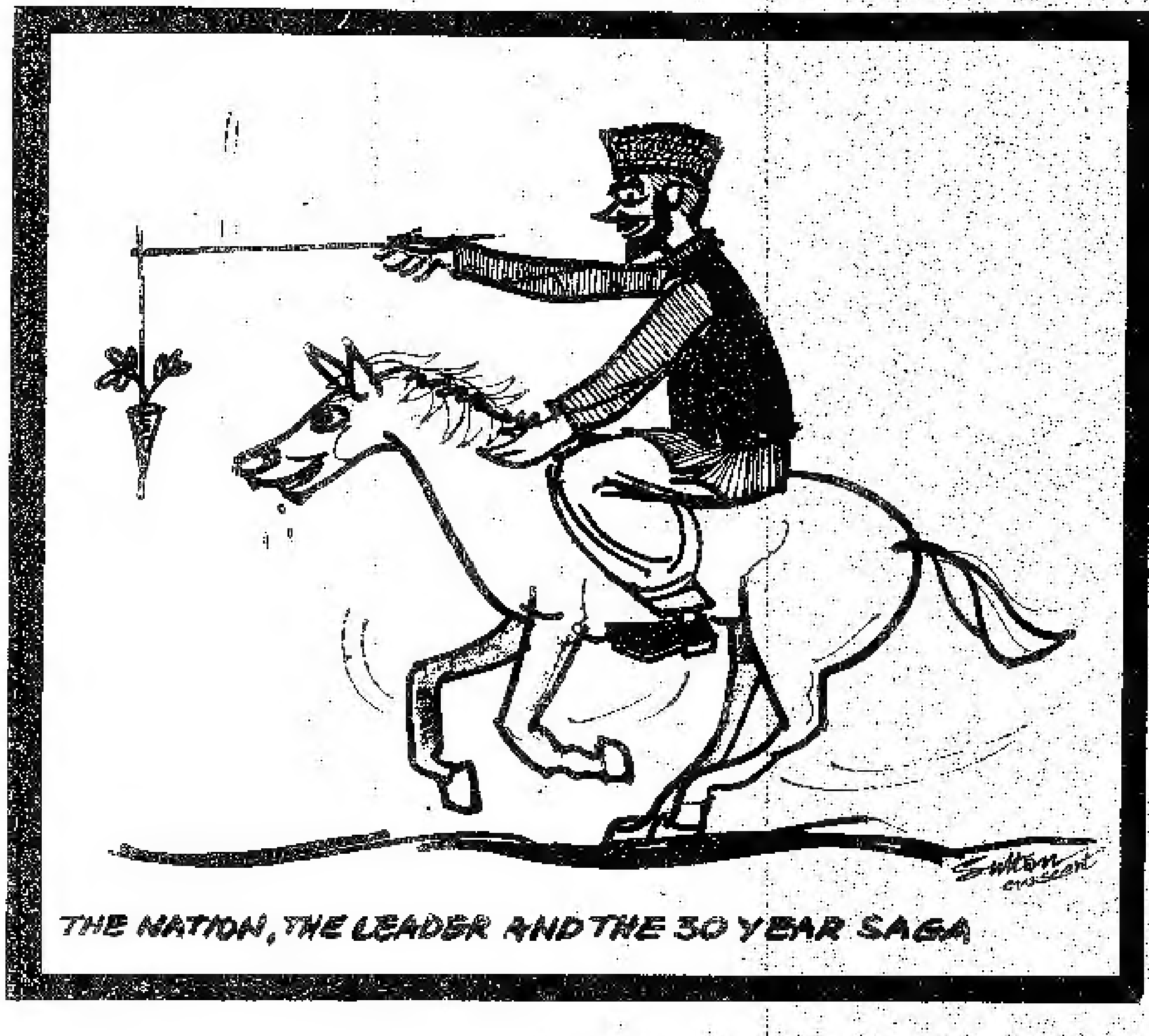

THE NATION, THE LEADER AND THE 30 YEAR SAGA

Pakistan's Islamic Council agrees to Penal Code amendments Offences Under 302 etc. be made compoundable

The Council of Islamic Ideology has agreed, in principle, that Offences punishable under Sections 302 (Murder), 307 (Attempt to murder), 325 (Causing grievous hurt with a blunt weapon) and 326 (Causing grievous hurt with a sharp-edged weapon) of the Pakistan Penal Code, be declared as compoundable Offences. This would be in accordance with the letter and spirit of the Islamic principles.

The Council which resumed its deliberations at Islamabad on Nov. 27 under the chairmanship of Mr. Justice Mohommed Afzal Cheema, decided to constitute a sub-committee to suggest amendments in this regard in the relevant provisions of the Code of Criminal Procedure.

The Council also discussed and finalised a draft bill for the establishment of Conciliation Board to enable the people to settle their disputes and pending litigation through conciliation.

"Now is not too late" Pitman

multiculturalism prevelant in Canada. Pitman's report accepted several of the recommendations made in a special report on "Visible Minorities in Mass-Media advertising" prepared by Lafeef Owaisi, Zafar Bangash and Ameena Syed in June 1977 and presented to the Minister of Multiculturalism. Among the several hundred presentations by other organizations the following Pakistani-Canadian organizations made representations to the Pitman Commission.

Committee of Pakistani-Canadians against Racism, Pakistan Study Circle, A special report by Owaisi, Bangash and, Ameena Syed; Ontario Association of Pakistan-Canadians Inc. and Association of Pakistani-Canadians of Toronto. Severel individuals, among them Mr. Athar Rizvi and Mrs. Ruxena Qureshi made representations to the commission.

Following Pitman's report, Metro Chairman Paul Godfrey announced the formation of a four-man committee to implement these recommendations.

English Cricketers In Pakistan

By Amin Qasim, Downsview

England got off to a bad start on their tour of Pakistan in their first match against Pakistan Cricket Board Patron's XI, played at Rawalpindi. On a badly damaged rain-affected pitch Patron's XI, won the toss and elected to bat, were all out for 151 runs despite a stubburn 52 by Shafique Ahmed. English batting collapsed completely to the fast bowling of Liaqat Ali, who took 5 wkts. for 23 runs, and had scored merely 64 runs for the loss of 9 wkts. at the end of second days play.

وسیم باری

When play started on the third day Mike Brearley declared his side at the overnight score. In their second innings Patron's XI scored 118 runs for the loss of 6 wkts before Wasim Bari declared the side. This left England an inevitable task of scoring 206 runs in under two hours. They had scored 32 for one and with seven of the last 15 overs still to go both captains decided to halt the play and the match was drawn.

Second match of the tour was played at Faisalabad against the United Bank XI captained by Nasir Valika. Brearley won the toss this time and unlike the match at Rawalpindi, this one provided a

مائیک بریرلی کپتان

lot of bathing practice to the visitors. After Brearley got out for 28, Boycott and Rose both scored centuries in their unbroken stand of 255 runs before England close the inning at 284 for one declared.

United Bank started their inning on the second day and scored 210 for 4 wkts. declared. Sadiq Mohammad scored 53 and Valika was not out at 53. At the end of the second days play England were 11 for no loss.

Details of the final days play were not available at the time of going to press. For the result of

ڈی روز

this match and the details of the first test between England and Pakistan see the next issue of Crescent. First test starts in Lahore on Dec. 14.

Urdu in USSR

Urdu is widely taught in the USSR, at higher schools in Moscow, Leningrad and Tashkent and even at secondary schools.

This language is very popular among the Soviet students. They not only want to learn the language but also show a great deal of interest in the history, culture and literature of the peoples of the sub-continent.

The students start learning the language at the primary stages and later in the secondary classes they are given some subjects in Urdu.

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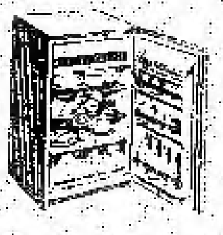
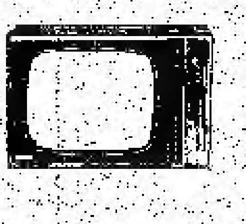

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CHOICE OF HUSAIN

By Abdul Majid

The tragedy of Kerbala stands unique in history. It remains a living factor in the lives of hundreds of millions even 1,400 years after its enactment. Few martyrdoms have been as celebrated and as rich in their moral and emotional content as that of Imam Husain.

The son of Ali and Fatima and grandson of the Prophet had the most revered lineage in Muslim history. The Holy Prophet was the sole and solicitous mentor of the family. Ali, the Commander of the Faithful, had been brought up virtually as a son and was essentially his product. He was an acclaimed adherent of Islam at the age of 10. His acceptance of the faith was just not the act of a small boy who imitates his elders without thinking what it means. Here the case was different. The Prophet, who initiated him into the faith knew his potentialities and took his response to the call—conversion is not the word for it—very seriously. In asking young Ali to be at his side the Prophet saw deep in human nature and far into the future. His choice could not have fallen on a wrong man. On the side of Ali, submission to Islam and dictate of the Prophet was little less than affirming a lifelong dedication to the cause, something beyond his years. History knows how faithfully the pledge was kept from that day till, in his own words, he achieved victory while receiving his fatal wound doing obeisance to the Maker in the Mosque of Kufa. Ali led Islam to victory as a teacher even more, as an embodiment of the teaching, as a scholar, as the invincible defender of the Prophet on numerous field of battle, and above all as a man with unerring penetration into right and truth in every crisis of his life.

EXEMPLAR

Husian's mother is revered as an examplar for women in the history of Islam. Her life was once of simplicity, poverty and self-denial. For days together fire would not glow in her home and the whole family would live on nothing except dates. It was quite common for Fatima, her husband and children to go without a meal to relieve the hunger of the suppliant the orphan, the wayfarer, or the prisoner. At her marriage the Prophet's daughter received a dowry not of jewels and costly raiments, but of a handmill, a palm-leaf mattress and a water skin. Fatima did all her house hold work with her own hands and unassisted. Once when she showed her blistered hands to her father, who was the Head of the Muslim Commonwealth and asked for a domestic servant, the refusal was instant and firm. Instead, the Prophet asked his daughter to find solace in prayer. Such is the towering personality that rocked Husain's cradle.

The influences that entered into Husain's upbringing were of the essence of Islam itself. His childhood belonged to the period when Islam had entered upon its statehood; and while he received abundantly of the loving care that his parents and grandfather bestowed on him, he was brought up in the ways of knowledge, virtue and chivalry, which prepared him for the crowning achievement of his life, martyrdom.

Husain continues to inspire awe and reverence across the ages. To what are we to attribute his hold over the mind and heart of generation after generation, century after century? Is it due to his being the Prophet's grandson? True, the love of Muslims for the Prophet is immeasurable and extends to all whom the Prophet loved. But Husain does not live in history solely because of his descent. Is it because of the human appeal of his tragedy? Here again Husain occupies a height all his own. The agony that was concentrated into his sojourn at Kerbala contributed an immortal chapter to history and has enriched many a language and literature. But what lends to the story of Husain its supreme interest is not merely its emotions and character portraval, but the hero's moral stand. He stood for a way of life—the Islamic way of life—and testified to his faith with the utmost sacrifice that an individual could tender of his own free will. The choice before him was not just between the spiritual survival of his people and their submersion under the dark forces of pagan reaction which threatened to undo the Prophet's lifework, and a decision had to be made where he should next go.

LIBERTINISM

The Khilafat at Damascus had, in Iqbal's language, 'strayed from the Quran' and abandoned itself to libertinism and self-aggrandisement. All notable Muslims were required to swear allegiance to the hereditary Omayyad potentate. Only four refused, but Husain was the only man to whom he was mortally afraid. While others were let alone, the insistence upon Husain's making fealty to Yazid grew stronger and more uncompromising. Husain could not just be ignored; and pressure from the ruler's satellites became intolerable and made his stay at Medina impossible. He repaired to Mecca—that sanctuary of Islam where blood must not be shed—but, even there he found the net of intrigue closing around him. He was anxious that the Holy City should not be desecrated with bloodshed, which could only plunge the world of Islam into chaos. The Prophet's grandson, therefore, thought of leaving Mecca, and a decision had to be made where he should go.

At this time the city of Kufa had decided to throw off the Omayyad yoke, and its notables invited Husain to take over the command of the faithful. Husain, at first, paid little heed to their adjurations. He had known from bitter experience of the proverbial disloyalty of the Kufis. But Kufa became so insistent that Husain had to agree, consistently with his stand against Omayyad tyranny. He sent a cousin as his representative to that town, and promised to follow soon.

It was in fulfillment of his pledges, and also out of concern for the sanctity of the Holy City, that he undertook the journey towards Kufa. At the early stages he received reports from Kufa of enthusiastic support for his cause. But with the progress of his journey the news became more and more disquieting. Those who had joined him for personal gain began to fall away. His cousin had been executed with his two children, and the new Omayyad governor of Kufa had sent an army to block his progress, surround him and leave him no choice except surrender or death.

The result of a fight between the Imam and his followers—now 72 men in all—and the Omayyad host consisting of 20,000 men could not be uncertain. But the stake was higher than his life, or those of his companions. He could not do allegiance to Yazid without betraying the rights and liberties of the followers of Mohammad. He was prepared to fight alone and to the last drop of his blood rather than surrender and live. But on no account would he drag any unwilling person along with him into the jaws of death. He made that clear again and again and let those who wanted to leave him do so under cover of darkness.

The Omayyad army took positions between the Euphrates and Imam Husain's camp. And in the scorching Arabian sun, water was denied for days together to the Imam, his family including women and young children, and his other adherents. In the battle that was fought on the tenth day of Muharram, this little army of 72—parched with thirst and gnawed by hunger—performed prodigies of valour. Among the slain there was even a six-mouth-old babe who received an arrow from the enemy instead of water to drink. Husain himself, riddled and exhausted with innumerable wounds, was slain while doing obeisance to his Maker, after his band of companions had been killed. The heads of the martyrs were borne aloft on spikes and his womenfolk carried prisoner to Damascus.

TRUE VICTOR

Husain could have saved his life by a word of mouth. But that is unworthy of a Muslim, who is expected to lay down his life and all rather than submit to "gods other than Allah". The most debased and debasing of manmade deities is the tyrant who exacts obedience from his slaves at the point of bayonet and at the cost of conscience. Husain spurned the tyrant. He was no slave. He preferred an honourable death to an ignominious existence, and set an example that will shine forever through the deepening mists of time. Husain's death aroused the Muslim conscience from the torpor into which it had fallen. It was he who emerged the victor from the conflict. Yazid lives in infamy, and his very name is an abhorrence to Muslims. Husain's example is a constant reminder that sacrifice alone can preserve the life and spiritual heritage the life and of a community, and that martyrdom is the most glorious end for a Muslim. Whenever Muslims have shown signs of forgetting this lesson, nothing but the rudest awakening has been in store for them.

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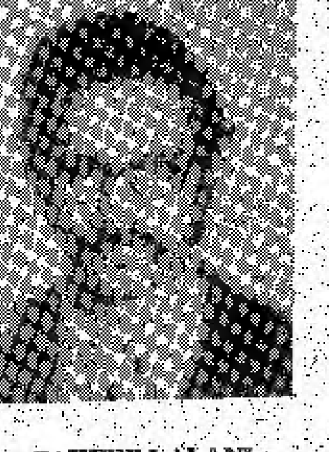

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Is This Santa Claus?

A reader informed our office that while perusing the latest issue of Cresent International, his young son, sitting in his lap saw Mufti Mahmood's picture in the paper and asked, "Daddy is this Santa Claus?"

May be. For if elections are held in October '78, as speculated and Mufti Mahmood gets any number of seats, he may perhaps lead the next government. But by next Christmas we will, Inshalla find out whether this Santa would be able to bring any goodies!

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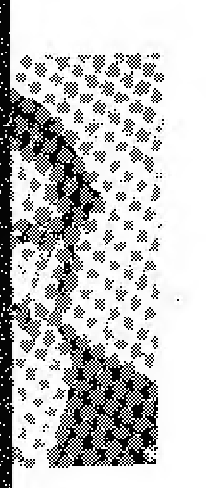

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تو پھر کہیں کہ کچھ اس سے سوا کہیں اس کو
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کہ شمعِ انجمنِ کبریا کہیں اس کو
مسیح جس سے کریں اخذِ فیضِ جاں بخشی
ستم ہے کشتۂ تیغِ جفا کہیں اس کو
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بقدرِ فہم ہے گر کیمیا کہیں اس کو
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میں نہیں کہہ سکتا کہ یہ عمل کب مکمل ہوگا

فوج کا کام ملک کا دفاع کرنا ہے ہم اقتدار کے خواہاں نہیں

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کیا اس سے انتظار کی مدت پر اثر پڑے گا؟

جی نہیں! بنیادی دو ہفتے کے انتظار کی مدت ہر جگہ اسی طرح رہے گی۔ اور ایسے ہی انتظار کی مدت کے قواعد جبکہ ایک دعویدار ایسی وجہ سے کام چھوڑتا ہے جو کہ اچھی نہیں یا غیر ذمہ دارانہ چلن کی بنا پر نوکری سے نکالا گیا ہو۔ اس قسم کے حالات میں دعویدار کو ملازمت ختم ہونے کے اور فوائد یا وظیفہ بیروزگاری کیلئے آٹھ ہفتوں تک کا انتظار کرنا پڑیگا۔

آپ کتنا عرصہ یہ فوائد یا وظیفہ حاصل کر سکتے ہیں؟

پہلے زیادہ سے زیادہ اکیاون ہفتوں تک کے لئے فوائد یا وظیفہ مل سکتا تھا اب پچاس ہفتوں تک کے لئے ہوگا۔

لیکن گیارہ ستمبر سے کل ہفتوں کی تعداد جس کے لئے دعویدار مستحق قرار دیا گیا ہے اس کے رہائشی علاقہ کی بیروزگاری کے ریٹ کی بھی آئینہ داری کرتا ہے۔

اب اس وقت ہم بیروزگاری شرح کا تعین کینیڈا کو سولہ معاشی خطوں میں بانٹ کر کرتے ہیں۔ لیکن اپریل ۱۹۷۸ میں ہم پروگرام کو بہتر کرنے کے لئے چوبیس حلقوں تک لے جائیں گے۔ تاکہ بیروزگاری انشورنس کا تعلق خاص لیبر مارکیٹ کے حالات کے اور بھی قریب ہو۔

کیا آپ کو پھر بھی اتنا ہی وظیفہ ملے گا؟

بالکل اتنا ہی۔ بیروزگاری کے انشورنس کے وظیفہ کا ریٹ آپ کی دو ہفتہ کی اوسط قابلِ انشورنس آمدنی کا دو تہائی ہوتا ہے۔ زیادہ سے زیادہ ایک ہفتہ ایک سو سینتالیس ڈالر ملتے ہیں۔ جس میں سے ٹیکس کٹتا ہے۔

ان کے علاوہ زچگی، بیماری اور پینسٹھ سال عمر کے فوائد یا وظائف ہیں۔ کیا ان میں بھی تبدیلیاں رونما ہوئی ہیں؟ بیماری کے وظائف صرف دعویٰ کے پہلے ۳۹ ہفتوں کے دوران ادا ہوتے تھے۔ اب یہ فوائد کی تمام میعاد کے دوران کسی وقت بھی ادا کئے جا سکتے ہیں۔ زچگی کا پندرہ ہفتہ کا وظیفہ اور ۶۵ سال کی عمر میں اسپیشل ایک دفعہ کا وظیفہ (جو کہ تین ہفتوں کے وظیفے کے برابر ہے) اسی طرح رہے گا۔ جو لوگ اس نسبت سے پروگرام کی ادائیگی کریں گے اور قابلِ انشورنس ملازمت کی اقسام بھی بیروزگاری انشورنس کے لئے وہی رہیں گی۔

کیا میں اسی بیروزگاری انشورنس دفتر میں جاؤں گی؟

جی ہاں! جب تک بیروزگاری انشورنس دفاتر اور کینیڈا مین پاور سینٹرز ایک جگہ اکٹھے نہیں ہو جاتے کوئی تبدیلیاں نہیں ہوں گی۔

نئے قوانین کے تحت ہمارے بیروزگاری انشورنس پروگرام کے کچھ بنیادی اصول بدل گئے ہیں۔

عام طور پر حقداری اور ادائیگی کے قواعد میں بہتر اصلاح ہوئی ہے۔ اب یہ بیروزگاری انشورنس کے دعویدار کی رہائش کے علاقوں میں کام ڈھونڈنے اور رکھنے میں حائل مشکلات یا آسانیوں کی زیادہ صحیح طریقے سے آئینہ داری کرتے ہیں۔ پارلیمنٹ نے یہ فیصلہ کیا ہے کہ ایسے لوگوں کو کچھ زیادہ فوائد دیئے جائیں جو کہ ان علاقوں میں رہتے ہیں۔ جہاں بیروزگاری بہت زیادہ ہے۔ نتیجتاً ان لوگوں کے جو زیادہ ملازمت یا کام ملنے والی جگہوں میں رہائش پذیر ہیں۔

یہ تو درست ہے۔ مگر اس کا مطلب اس آدمی کیلئے کیا ہوگا۔ جس نے حال ہی میں اپنا کام کھو دیا ہو؟

چار دسمبر کو داخلہ کی شرائط بدل جائیں گی۔

ان علاقوں میں جہاں بیروزگاری کم ہے دعویدار کو بیروزگاری انشورنس کے فوائد کے لئے صرف چودہ ہفتوں تک کی قابلِ انشورنس ملازمت کی ضرورت ہوگی۔ ایسا صرف ان جگہوں میں ہوگا جہاں کام ڈھونڈنا اور اسے رکھنا نسبتاً آسان ہے۔

بہت بیروزگاری والے علاقوں میں دعویدار کو اہل ہونے کیلئے دس ہفتوں جتنے کم عرصہ کی ضرورت ہوگی۔

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494-9284

برائے فروخت

صوفہ بیڈ اور کرسی براؤن رنگ اچھی حالت میں مناسب داموں پر فروخت کیے جا رہے ہیں۔ مزید معلومات کے لیے فون کیجئے۔

پرویز 965-3151 (آفس)
446-6777 (گھر)

برائے فروخت

جنرل فریج اور اسٹوو جو بہت کم عرصہ کے لیے استعمال کیے گئے ہیں ساڑھے پانچ سو ڈالر میں فروخت کیے جا رہے ہیں۔ اس نمبر پر فون کیجئے:

438-3314

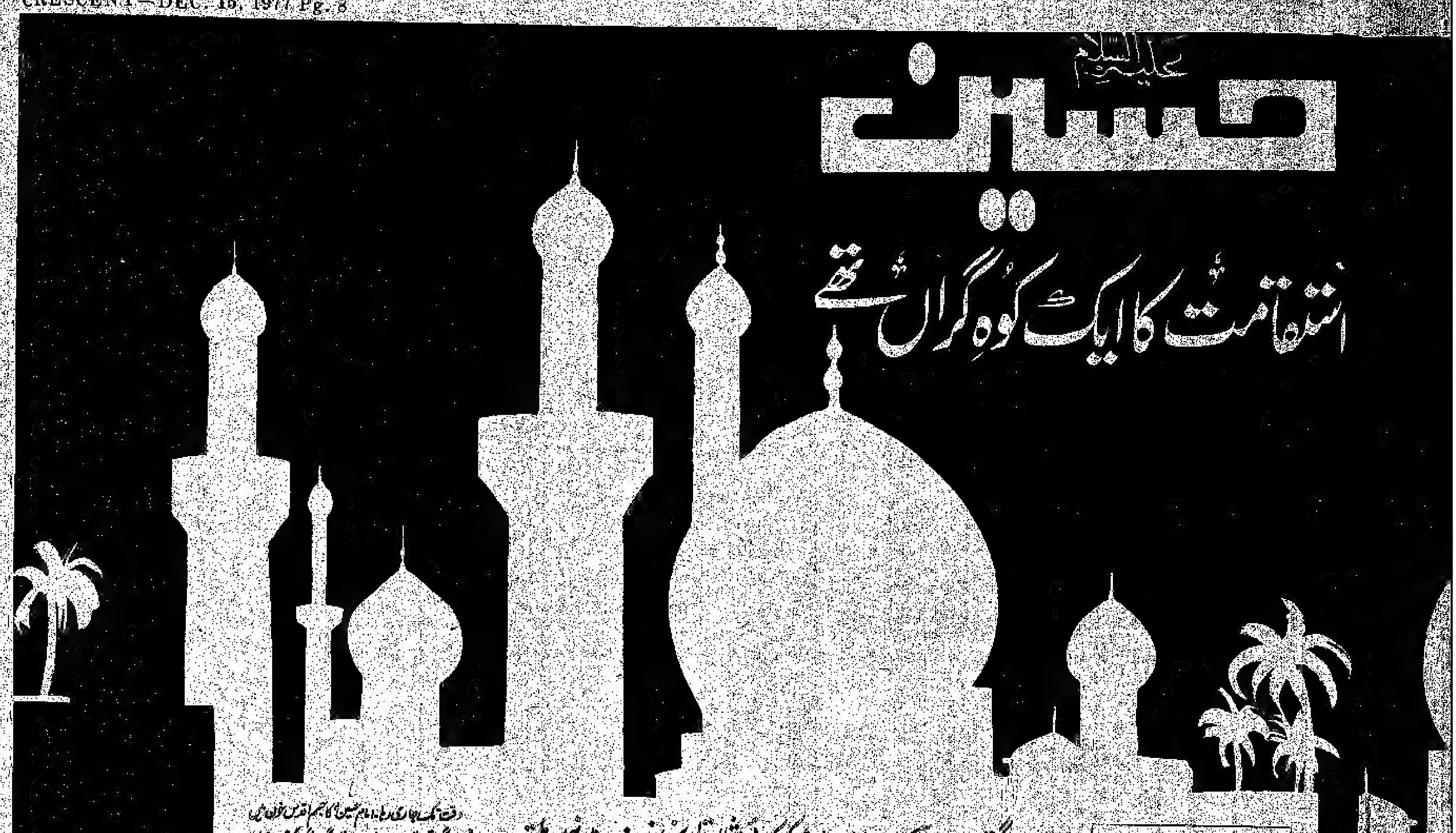
(مختصر اشتہارات کا معاوضہ [illegible])

اعلان

جماعت احمدیہ کینیڈا کا جلسہ کنونشن ۲۴-۲۵ دسمبر ۱۹۷۷ء کو اسکاربرو میں منعقد ہوگا۔ تمام حضرات سے شمولیت کی درخواست ہے۔ مزید معلومات کے لیے ان نمبروں پر فون کیجئے

425-4551
421-1546

حسین علیہ السلام



استقامت کا ایک کوہِ گراں تھے

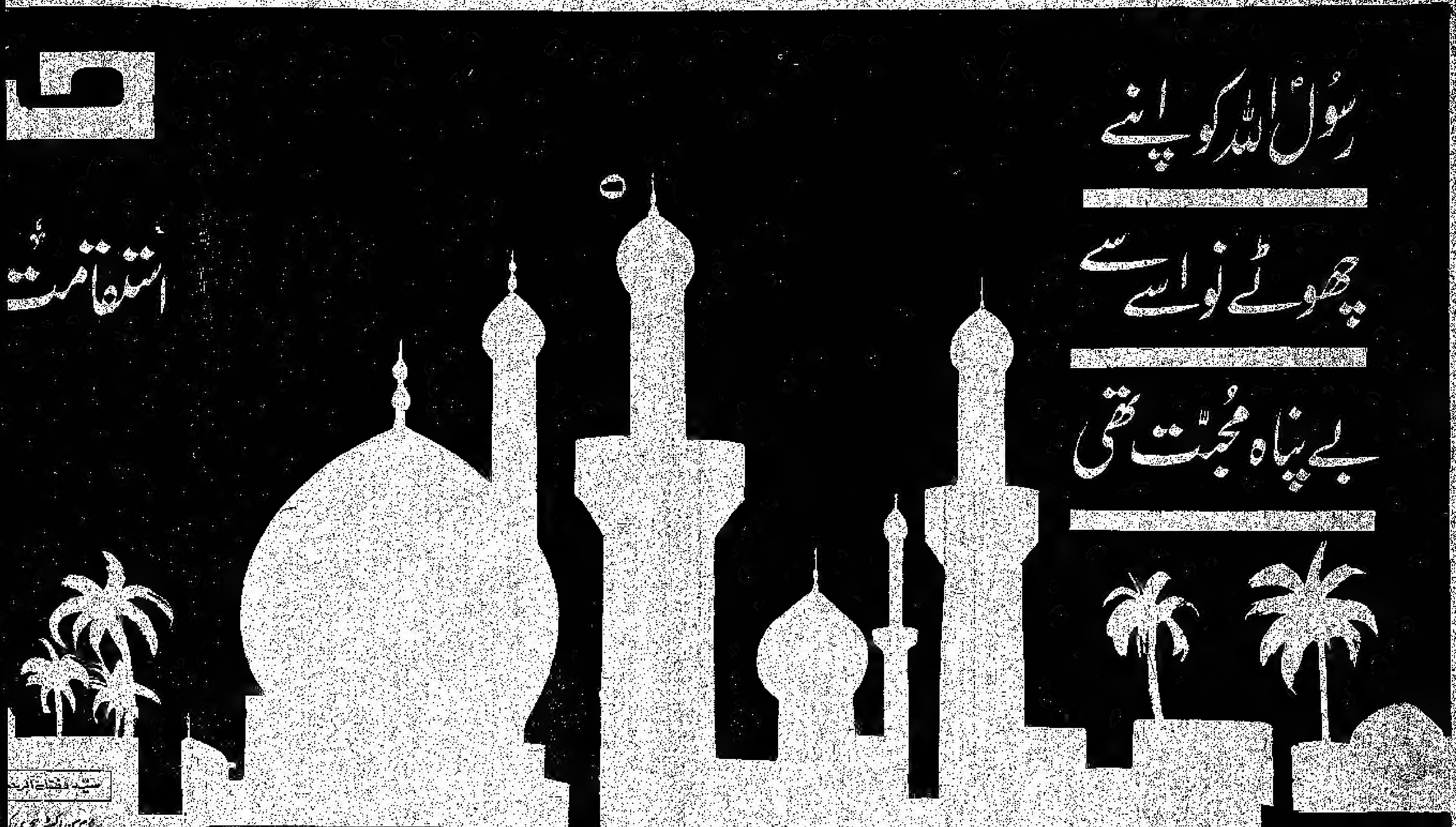
سینہ گیتی پر اس سے زیادہ دلدوز حادثہ کی کوئی مثال تاریخ انسانیت میں نہیں ملتی

سید مفضل الرحمان جعفری

یہ محرم سن اکسٹھ ہجری کی ایک خونچکاں داستان ہے۔ ایک دلفگار کہانی ہے جو تاریخ اسلام کا ایک سانحہ اور عبرت آموز باب بن کر رہ گئی ہے۔ یہ حق و صداقت اور عزت و استقامت کا ایسا واقعہ ہے جس نے ایک لازوال مثال کی حیثیت سے دوام اور شہرت عام حاصل کر لی ہے اور ... جو شہادت حسینؑ کے تصور سے نمناک نہیں ہو جاتی ہو۔ آج کروڑوں آنکھیں اشکبار اور بے شمار دل جگر فگار ہیں اور حزن و ملال، غم و الم اور آہ و بکا کا ... [illegible]

[illegible]

استقامت



رسول اللہ کو اپنے چھوٹے نواسے سے بے پناہ محبت تھی

امام حسینؓ کے کارنامے قیامت تک سورج کی طرح روشن رہیں

تاریخ عالم کے بعض ایسے سانحے جنہوں نے نہ صرف واقعات اور حالات کے دھارے کا رخ موڑ دیا بلکہ بعد میں آنے والے سلیکڑوں انسانوں کے قلوب و اذہان کو بھی متاثر کیا ہے ان میں سانحہ کربلا ایک نہایت ممتاز اور منفرد اور اہم حیثیتوں کا حامل ہے۔ اس عظیم تاریخی سانحے کی وجہ سے تاریخ اسلام کے دھارے کا رخ یکسر بدل گیا اور اگرچہ وقتی طور پر خاندان بنی امیہ کی حکومت کے لئے راستہ ہموار ہو گیا لیکن آگے چل کر اپنے کارناموں کی وجہ سے اس خاندان کو مسلمانوں کے دلوں میں محبت کا ایک مقام حاصل نہ ہو سکا۔

[illegible]

آج شبیرؓ پہ کیا عالم تنہائی ہے

— انیس

آج شبیر پہ کیا عالم تنہائی ہے
ظلم کی چاند پہ زہرا کی گھٹا چھائی ہے
اک طرف لشکر اعدا میں صف آرائی ہے
یاں نہ بیٹا نہ بھتیجا نہ کوئی بھائی ہے
برچھیاں کھاتے چلے جاتے ہیں تلواروں میں

ناگاہ سوئے لاشِ پسر جا پڑی نظر
چلائے دل کو تھام کے سلطان بحر و بر
اکبر اٹھو کہ آئے ہیں گھوڑے سے اب پدر
سوتے ہو تم ادھر ہے تمنا زوال پہ
اٹھو پدر کو بٹھیں قربان آپ کے
آؤ کہ تم نہ عصر پڑھو ساتھ باپ کے

بیٹے جو تھے امام کے پوتے امام کے
کام آ کے مر گئے دم پہ تشنہ کام کے
آئے ہیں پھر لپٹتے ہوئے فوج شام کے
مولا دو کیا ز مرے ہاتھوں کو تھام کے
جاتی ہے نماز کی اور اب عصر پڑھیں
رخصت ہے خود فرس سے اتر کر زمین پر

[illegible]

كريسنٹ انٹرنيشنل

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

[illegible]

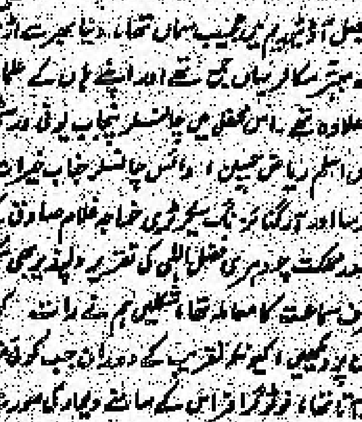
تیری ڈاڈھی لوڑ او بابا!

چار چوفیرے ، گھپ ہنیرے
دے وچ بابا!
تیرے روشن متھے وچوں تکن والیاں کرناں
عزم یقین دی راہ تے پا کے
ساہنوں اپنی سوہنی منزل تے اپڑایا
تیریاں بولاں ، تیریاں گلاں
ساہنوں عزماں ، عملاں ، ہمتاں
سچائیاں دا سبق پڑھایا
توں ایہا وہ جراتاں دا پیکر
جس نے پوری قوم نوں اُتھرے
طوفاناں نال کھیڈن دا
ول سکھایا
تیرا ہر اک بول صداقت
تیرا ہر اک عمل سیاست
تیرا ہر اک قول شجاعت
تیرے لوں لوں وچ دیانت
پراج بابا!
تیری کجی لیک توں ہٹ کے
اسیں نمانے
راہواں دے وچ رُل گئے آں
ککھوں ساویں تُل گئے آں
ہر ساہ تیری دہائی دیندے
پورے جگ دے اندر اج دی
تیرا کوئی نہ جوڑ او بابا!
تیرا کوئی نہ توڑ او بابا!
فیر اک واری
پے گئی ساہنوں
تیری ڈاہڈی لوڑ او بابا!

احمد حسن حامد

گلشن میں بہار آئی ہے!

[illegible]



[illegible]

حدیث نبوی

انسان کے لئے بہترین کھانا وہ ہے جو وہ اپنے ہاتھ سے کما کر کھائے ، اور سب سے اچھی کمائی وہ ہے جو آدمی اپنے ہاتھ سے کمائے اور وہ تجارت جس میں تاجر بے ایمانی اور جھوٹ سے کام نہیں لیتا۔

قائد اعظم نے فرمایا

[illegible] اسلام ہے کے لئے اور ملک کی قومی زندگی میں اپنا صحیح مقام حاصل کرنے کے لئے محنت ، تنظیم اور قربانی ضروری [illegible]

(۲۶ جولائی ۱۹۴۲ء)

شہادتِ حسینؓ

انسانی تاریخ میں جن ایام کو غیر معمولی حیثیت حاصل ہے ان میں محرم الحرام کا [illegible] ہے آج تک کے [illegible] میدان کربلا میں وہ انتہائی الم انگیز ماتم پیش آیا تھا جس کی [illegible] یادیں صدیاں گزر جانے کے بعد بھی اسی طرح دلوں میں تازہ ہیں جیسے یہ سانحہ کل ہی پیش آیا ہو۔ ہر سال جب شہادت حسینؓ کا یہ دن آتا ہے تو دل سوگوار اور آنکھیں اشکبار ہو جاتی ہیں۔ انسانی تاریخ میں قدم قدم پر معرکے پیش آتے رہے ہیں لیکن عراق کی سرزمین پر جو معرکہ برپا ہوا وہ اپنی نوعیت کے اعتبار سے بالکل منفرد تھا۔ اس معرکے میں حسین ابن علیؓ اپنے ۷۲ جان نثاروں کو ساتھ لے کر کوئی تخت اقتدار حاصل کرنے نہیں اترے تھے۔ وہ صرف جبر و استبداد سے ٹکر لینے ، خاک و خون میں تڑپنے اور ایثار و قربانی کی رسم تازہ کرنے کے لیے اترے تھے۔ امامؓ عالی مقام اس بات سے اچھی طرح واقف تھے کہ ایک طرف ہزاروں کا لشکر ہے تو دوسری طرف ان کا بے سرو سامان قافلہ [illegible]

[illegible]

شاہ است حسینؓ بادشاہ است حسینؓ
دین است حسینؓ دیں پناہ است حسینؓ
سر داد نداد دست در دست یزید
حقا کہ بنائے لا الٰہ است حسینؓ

بھٹو نے معزولی سے صرف ۲ دن پہلے ہمیں رہا کرنے نیپ سے پابندی ہٹانے اور ۲ صوبوں کی حکومتوں کی پیشکش کی تھی : ولی

صدر مملکت پاکستان اور انگلینڈ کی کرکٹ ٹیم کے کپتان ... کے ساتھ

THE NAME YOU HAVE LEARNED TO TRUST FOR

حلال گوشت

SPICE TOWN & HALAL MEAT

2210 DUNDAS STREET WEST (Near Jami Mosque)

PHONE:(416)532-8267 (Free Delivery)

ممتاز دولتانہ کی لندن سے واپسی

[illegible]

پاکستان اور بھارت میں سیکرٹریوں کی سطح پر مذاکرات ہوں گے

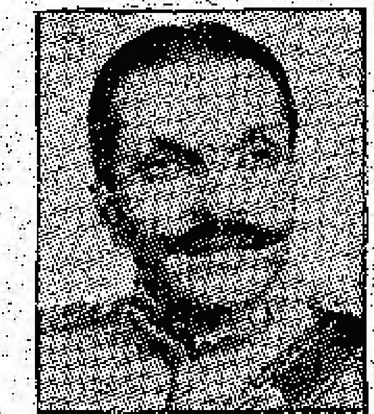
[illegible]

جی ایم سید سے رسول بخش تالپور کی ملاقات

[illegible]

ہم پاکستان کی یکجہتی اور سلامتی پر ایمان رکھتے ہیں : سندھ ہائی کورٹ میں بیان

[illegible]



جنرل ضیاء الحق ۱۴ دسمبر کو عوامی جمہوریہ چین کے چھ روزہ دورے پر روانہ ہوں گے

[illegible]

TORONTO BOARD OF EDUCATION

HERITAGE LANGUAGES PROGRAM

Urdu Heritage Classes

LOCATION
Bloor Collegiate Institute
1141 Bloor Street West

CONTACT
Jamai Mosque
Mr. A.S. Qureshi, 429-0068

Sponsorship is co-ordinated through the work of the South Asian Origins Liaison Committee.

ایک ثقافتی زبان کا پروگرام کیا ہے

ایک ثقافتی زبان کے پروگرام میں طلباء انگلش یا فرانسیسی کے علاوہ ایک اور زبان سیکھتے ہیں۔ عام طور سے اپنی مادری زبان یہ پروگرام ان تمام طلباء کے لئے ہے جو ابتدائی اسکول جا رہے ہیں۔ اس پروگرام میں شامل ہونا ضروری نہیں ہے۔ بلکہ یہ ایک رضاکارانہ پروگرام ہے۔ جو کہ اسکول کے عام نصاب کے علاوہ ہے۔ زیادہ تر کلاسیں اسکول کے بعد شام میں یا ہفتہ کے آخری دنوں میں ہوتی ہیں۔ کلاسیں کئی خاص حالات میں اسکول کے دوران بھی ہو سکتی ہیں۔

ٹورنٹو بورڈ آف ایجوکیشن اور کئی دوسری کمیونٹی کے اداروں کے تعاون سے یہ ثقافتی زبان کے پروگرام پیش کیے جا رہے ہیں۔ یہ پروگرام مندرجہ ذیل زبانوں میں پیش کیے جا رہے ہیں۔

اطالوی	پولش	جاپانی	اردو	سواحلی	پرتگالی
یوکرائنی	کینٹونیز	پنجابی	امہاری	ہسپانوی	لیتھوینین
سینیکا	ہندی	ہنگرین	چائنیز	اسٹونین	کورین
گجراتی	گریک	رشین	کروشین	بنگالی۔	

ان پروگراموں کے بارے میں مزید اطلاعات کے لیے براہ مہربانی بورڈ آف ایجوکیشن کو اس نمبر پر فون کریں 598-4931 LOCAL 346

کس طرح ثقافتی زبان کے پروگرام کے لیے درخواست دی جائے۔

اگر آپ کے قریبی علاقہ میں یا آپ کی زبان میں کوئی ثقافتی پروگرام نہیں ہے۔ تو آپ اس کے قیام کی درخواست کے بارے میں خواہش کر سکتے ہیں۔ وزارت تعلیم کی پالیسی یہ ہے۔

کسی بھی گروپ کے والدین اس قابل ہیں کہ وہ مقامی اسکول کے بورڈ کے پاس یہ درخواست لے کر جائیں کہ تعلیم جاری رکھنے والے پروگرام کے تحت ابتدائی اسکول کے بچوں کے لئے ثقافتی زبان کی کلاسیں پیش کی جائیں۔

عام طور سے اندازاً کم از کم ۲۵ طلباء ایک کلاس کے لیے ہونے چاہئیں۔

اگر آپ ثقافتی زبان کے پروگرام میں دلچسپی رکھتے ہیں۔ تو مہربانی کرکے اپنے اسکول کے پرنسپل سے رابطہ قائم کریں۔

مزید اطلاعات بورڈ آف ایجوکیشن سے 598-4931 LOCAL 346 پر رابطہ قائم کرکے حاصل کی جا سکتی ہیں۔

بھٹو کی حمایت میں مشرق وسطی کے کسی ملک نے پاکستان کی اقتصادی امداد بند نہیں کی

جنوری ۱۹۷۳ء سے پہلے ناجائز طور پر برطانیہ میں داخل ہونے والوں کو ملک بدر نہیں کیا جائے گا

عرب لیڈروں کے رویئے سے متعلق پروپیگنڈہ قطعاً لغو ہے

جنرل اسمبلی میں پاکستانی وفد کے قائد مسٹر بروہی کا نیویارک کی تقریب سے خطاب

احتساب کو سیاسی عمل کی راہ میں رکاوٹ نہیں بننا چاہیے

صدر کارٹر کے دورے میں پاکستان شامل نہیں ہے

Getting along together is important.

This is what Ontario is doing to help develop understanding between people.

جیسے جیسے ہمارا معاشرہ بدلتا جاتا ہے
کمیونٹی میں وقت کے ساتھ ساتھ دباؤ بڑھتا جاتا
ہے۔ ہماری ذمہ داری افراد کی، گروپ کی
مدد کرنا ہے۔ اور ان مشکلات کو حل کرنا ہے
جو وقت کے ساتھ ساتھ واقع ہوتی رہتی ہیں۔
اور دباؤ کو کم کرنا ہے۔ تاکہ لوگوں کے درمیان
افہام و تفہیم اور رواداری پیدا ہو۔

اونٹاریو ہیومن رائٹس کوڈ تمام افراد کے حقوق
ان کی عزت نفس کی یقین دہانی کے لئے رنگ
قومیت، عقیدہ، جائے پیدائش، عمر اور جنس
کے فرق کو مٹا کر بنایا گیا ہے

روزگار، مکان کے مسائل، پبلک سروسز

Agencies کے ذریعہ آپس میں مل جل کر کام کرنا، یا پھر مختلف اداروں اور خود کمیونٹی کے ذریعہ۔ ہر ایک کو صوبہ میں رہنے والے تمام افراد کو ان کی ذمہ داری اور ان کے حقوق کی وضاحت کرنی ہوگی۔ ہمیں یقین ہے کہ (Code) اپنے مقاصد حاصل کرے گا۔

مزید معلومات اور مدد کے لئے اپنے قریب ترین اونٹاریو ہیومن رائٹس کمیشن کے آفس سے رجوع کیجیے۔

اور اس کی صوبائی، نوکری کے اشتہارات تقرری کے نوٹس کی شکایات کی تفتیش کے علاوہ ہیومن رائٹس کمیشن Ontario Human Rights Commission افراد اور معاشرہ کے درمیان صحت مند تعلقات پیدا کرتا ہے۔

کمیونٹی کو صلاح و مشورہ دینا اونٹاریو ہیومن رائٹس کمیشن کا ایک اہم کام ہے۔ ہماری کوشش لوگوں میں رابطہ کی رکاوٹوں کو ختم کرنا ہے۔

HAMILTON
1 West Avenue South
Postal Zone: L8N 2R9
Telephone: 527-2951

KENORA
808 Robertson Street
Postal Zone: P9N 1X9
Telephone: 468-3128

KITCHENER
824 King Street West
Postal Zone: N2G 1G1
Telephone: 744-7308

LONDON
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Snowmobiler's Handbook جس میں سنو موبیلنگ کے قوانین، حفاظتی طریقہ، راستہ کی معلومات، علامات نشانیاں، ٹریننگ کورس انفارمیشن، Wind Chil factor Chart اور دوسرے اہم موضوع شامل ہیں آپ کسی بھی MTC ڈرائیور ایگزامینیشن سینٹر یا لائسنس ایجنسی سے حاصل کر سکتے ہیں۔ ...

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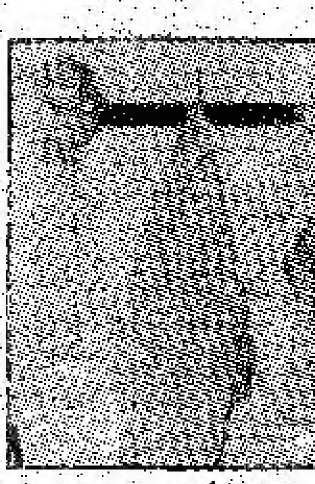

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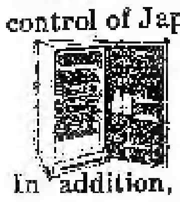

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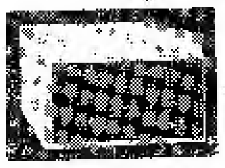

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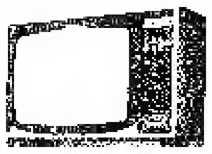

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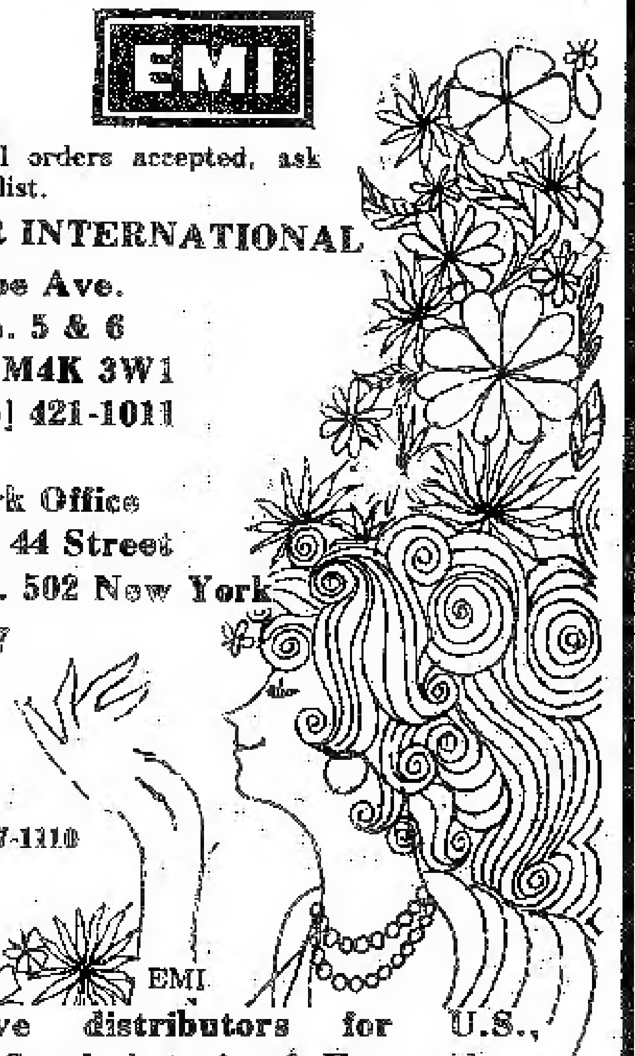

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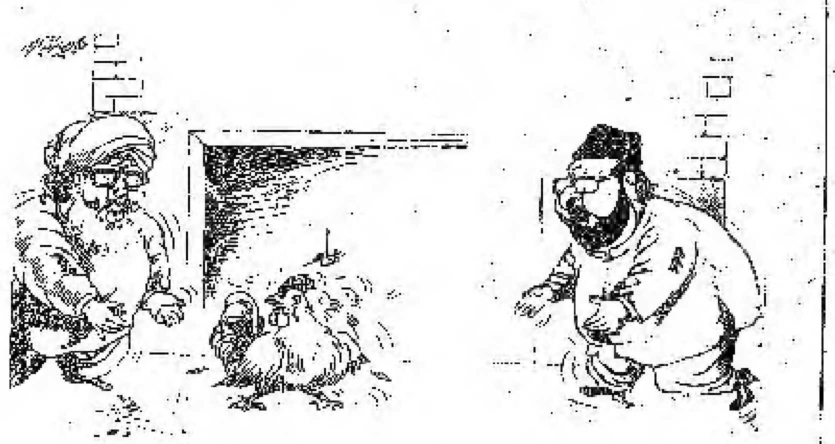

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